THE

PACIFIC EXPOSITOR.

NO. 1.—JULY, 1860.—VOL. II.

RECONCILIATION AND PEACE BY THE CROSS.

A WEDNESDAY EVENING LECTURE IN CALVARY CHURCH, BY THE EDITOR.

AND having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth or things in heaven. — *Colossians i:* 20.

CONTENTS:

The argument stated — The blood of the Cross — Our state by nature — God the sole Author of our reconciliation — Christ the Head and Pacificator of the universe — "All things in heaven and in earth" — Limitation of the phrase — Our redemption just to God — The Church's mission sublime — The completeness of our salvation.

IN VERSES 15–19 inclusive, we have the apostle's description of the divine nature, mediatorial work, and glory of God's Dear Son. He was led to speak of Him from having mentioned his kingdom, into which the believing Colossians were translated. And having assured them of "redemption through his blood, even the forgiveness of sins," he proceeded to describe His qualifications as a Redeemer, and then applies his argument so as to bring out distinctly his main purpose, which was to show that Christ Jesus, God's Dear Son, was the only Redeemer, and that salvation was to be sought through Him only, and that as a Redeemer He was perfect and all-sufficient, and so great was the amplitude of redemption through Him, that nothing could be added to it. The efficient agent of our redemption, is the Father, and the instrumental agent is the Son, in whom "it hath

pleased the Father all fulness should dwell; and the Father having made peace through the blood of the cross of his dear Son, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven." Now here we have an affirmation, a proposition, and then its limitation or extent is given.

I. The affirmation made is that the blood of the cross, is the foundation of our reconciliation and peace.

Through the blood of his cross; that is, by his blood shed on the cross — by the atonement which He there completed for sin. This atonement is the means, or the opening up of the way for our reconciliation to God, as is declared in the fourteenth verse. *The blood of his cross* means His sufferings and death, which were terminated on the cross. As emancipation implies bondage, restoration a previous sickness; so reconciliation implies an antecedent friendship and then enmity, alienation, and that this alienation has been overcome. Peace implies a previous hostility. And just such is the condition of our race. The whole world lieth in wickedness, alienated from God, in a state of sin and misery. The carnal mind is at enmity with God. That we are sinners, requires no proof. It is demonstrated by all the sufferings and wo that are in the world, and by the conduct of all men in every age and country, and of every nation. Every sacrifice of the heathen world, is a proof of man's consciousness of guilt, and of his hope of escaping from the wrath of God, by making some sort of an atonement. God created our race pure and holy. Then there was peace between God and man. But man sinned. And though man was first in the breach of the friendship — and only to blame — wholly to blame for the breach, yet God offers reconciliation; and this reconciliation is through a Mediator, and the Mediator is His own dear Son. But God hath not left all mankind to perish in the estate of sin and misery into which they were reduced by the fall. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. God is the sole author of reconciliation. He laid the foundation of our peace by the gift, and in the death of His own Son. When He saw that there was no man, and wondered that there was no intercessor, then his arm brought salvation unto him, and his righteousness it sustained him.—*Isa.* lix: 16. And surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniq-

uities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. Yet it pleased the LORD to bruise him; he hath put him to grief: When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors.—*Isa.* liii: 4–12.

"The Lord Jesus by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him."*

It is by free, sovereign grace we are saved. There was no Mediator to be found, but God's dear Son. He only was fitted to stand between God and sinners, and make them to be at one. And it so pleased the Father to give his Son — he did not spare his own Son, but freely gave him to die for us — and gave him with all fulness dwelling in him, that he might make peace through his cross, and reconcile all things unto himself. The great work of God's Son, was to lay the foundation of our peace with God. Accordingly he offered himself a propiatory sacrifice for our sins. He who knew no sin, was made sin for us, that we might be made the righteousness of God in him. On the cross we see the expiatory victim, the meritorious ground of peace. God is just, and yet the justifier of them that believe in Jesus, by whom peace is preached, and pardon is offered. God in Christ is reconciling the world unto himself, and hath given unto us the word of reconciliation.

II. But it is necessary to understand the extent of this reconciliation. What is the meaning of the words, *whether they be things in earth, or things in heaven?* Do they imply that there is any need of reconciliation to God in heaven? We think not. The alienation is in earth, as we see from the next verse. The meaning, then, is that

* Confession of Faith, Chapt. viii., Sec. 5.

by reconciling sinners on earth to God, harmony is restored between earth and heaven. As there is nothing sinful in heaven, so there is nothing wrong there. There is no enmity there to be slain. There is no alienation there to be overcome. But there is much that is wrong upon earth. Men are rebels, sinners, enemies to God. They must be reconciled, and by their reconciliation peace will be established between them and heaven. When the prodigal returns, he is restored, although all the folly and guilt of his wandering was his own. It was wholly his fault.

As all things were created by and for the Son, and put under his feet that he might be the sole, all-sufficient, supreme Head over all things to his church, so it may be said, that the whole fabric of nature is restored to its proper end by the cross. We enter not here upon the way, or the extent to which the physical universe, and irrational animals are interested in the death of Christ, nor do we speak of the way in which angels and devils are concerned in Christ's kingdom. It is enough for us to know that it hath pleased the Father that his Son should be the great Pacificator of the universe.

If by *the things in heaven* we are to understand the holy angels, then the meaning is, that by Christ, believers are made fit companions for the angels, and like them, partakers of holiness and glory. And if by *the things in heaven* saints are meant, then the idea is that the patriarchs and prophets, and all who are now in heaven, were reconciled to God by the cross—that is they were saved—their guilt was expiated by Christ. As saints and angels are pure and holy, so there is a want of harmony between them and sinners; but when sinners are reconciled to God, then on account of this reconciliation, they are restored to communion and fellowship with the angels — all virtuous and holy beings are on God's side, and are in harmony of sentiment as to the salvation of all who believe in Jesus.

The words *reconcile all things unto himself*, must then be limited in several particulars. 1st. They cannot be applied to such as are not, and never have been at enmity. Those cannot be reconciled who have never been alienated. The just need no repentance. 2nd. The *all things* of this verse must be confined to earth and heaven, for they are specified, and as there is a specification, and hell is left out, we have no authority to put it in. The application cannot be floated about, and made to fallen spirits. They are not included in the counts of the specifications. 3d. The meaning is not that *all* — absolutely all in earth are reconciled. We cannot believe this to be true, and consequently this cannot be the meaning. Nor is it pos-

sible to harmonize such an interpretation with many other Scriptures. The Word of God divides all men into two classes, and makes the difference between them an essential and abiding one, and teaches us that their eternal destiny is essentially different — as different as it can be. 4thly. The meaning then must be as is intimated in the first clause of the verse — that a plan is executed by which the penitent and believing may be saved. God is in Christ, reconciling the world to himself. For God so loved the world, that he gave his only begotten Son that whosoever believeth on him, should not perish, but have everlasting life. We say this plan is intimated in the first clause — *Having made peace through the blood of his cross*, or as in the margin which the Greek authorizes, *making peace*, that is by his atonement he has provided for the justification and complete redemption of all who shall believe in him. His atonement is so perfect and so infinite, that there is no degree of guilt for which it is not sufficient, nor any degree of alienation it may not overcome— provided it is accepted. But there must be an application of it to the sinner. Christ is the end of the law for righteousness, but only to those that believe. God so loved the world, that he gave his only begotten Son, not that all wicked men and Devils might escape from sin and hell still loving their sins, and indulging them, but that whosoever believeth in him should not perish, but have everlasting life. We observe then, 1st. Redemption through the blood of the cross, is just to God, and without violence to the virtuous intelligences of the universe. Sin is punished, though the sinner is pardoned being penitent. Law is maintained, magnified and made honorable. Holiness is vindicated. God is just, and yet the justifier of them that believe in Jesus. And harmony is restored between earth and heaven, by reconciling an alienated world.

2. How sublime a mission is given to the Church of God. It is Heaven's great Institute for proclaiming peace on earth, good will toward men, and glory to God in the highest. All things in earth, and all things in heaven — all power is given to the Son of God for the exercise of his mediatorial power, and the glory of his kingdom. And hence the apostle tells us that in our translation to the glory, we shall come to "the heavenly Jerusalem and an innumerable company of angels, and to the general assembly and church of the firstborn which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant."

3. Let us rejoice to-day, in the extent and efficacy of the recon-

ciliation offered to us. It is complete through the blood of the cross. Complete as to our justification and redemption. We want nothing from Hebrew rites or Pagan philosophy. Christ is an all-sufficient, ever willing, almighty Saviour. He needs help neither from saints nor angels, nor from thrones nor principalities. He is the Head over all things to his body, the Church. He is the only Mediator. Let us cling to him, and the way of access to the throne of grace which he has opened up. There is no other. Nor do we need any other. It is free. It is open, and we are invited to come to God through him. Through him we may have pardon and life everlasting.

PATRIARCHAL POLYGAMY.

BY REV. W. E. BOARDMAN.

Modern polygamy has sought a warrant and a shield in the example of the patriarchs. For this there is seeming ground; but none whatever in reality. Three things should be specially noted about this matter: First — that up to this time there had been no law pronounced against it. God had simply *kept silence* concerning it to avoid the greater evil of unbridled licentiousness, as our Saviour intimated to his disciples, when he told them that for the hardness of the hearts of the people it had not been prohibited. Note secondly, that polygamy was the fashion of all the world at the time, save only in Sodom and Gomorrah, where they were sunk too low for even this corrupted state of the domestic relations of man. And then with these two facts, that there was yet no command against it, and that it was the best thing in vogue in the world at that day. Note this third fact, that the patriarchs were not in heart polygamists at all, but leaned strongly to the law of nature — the law of pairs — and you will then see their example in its true light, and understand how it was that from them descended the first nation upon earth eschewing polygamy entirely. Abraham was in heart no polygamist, and was only urged into it by the impatience of his own wife to secure the fulfilment of God's promise to her lord — to her own and her lord's sorrow too, as it proved. Isaac was pure in life as he was in heart from polygamy. Jacob was deceived into it by his father-in-law, and then pushed on further by his wives, but in each case the evidence is that both Abraham and Jacob were in heart true to the law of God and of nature, and are not to be made re-

sponsible for the monstrosity of the revival of polygamy in the nineteenth century, after it was dead and condemned by the civilized world.

John Berno was a converted Seminole chief, who turned missionary to his tribe. One of his fellow Indians appealed to him to know what he should do to be a Christian. "Do!" said John. "Do? I can tell you plenty to do, but you won't do it." "Yes, yes, we will, we will." "No, no, you won't; the first thing I tell you you won't do it." "O yes, yes, we will; we will do any thing, any thing." "How many squaws have you?" "Four." "Well, go put away the three youngest and come be married to the one of your youth. The Bible says, God made man male and female — not male and four females — and that man is to be the husband of one wife, not four." Away went the enquirer; but he did not come back to be married. At last John went after him, and found he had put away three, but it was the three oldest, keeping the youngest, saying, "the Bible says one; me got one — Bible no say which one." So they were married, and he became a consistent Christian. John's reasoning was certainly more logical than that of those who justify polygamy by the Bible. God made man male and female, not male and four females, and to this day the equality of sexes is preserved the world over, in accordance with the primitive law of nature.

Apostolic Successors are, according to Archbishop Whately, all such ministers of a Church as hold the same office which the Apostles conferred on those Elders whom they ordained in every city. And all ministers who rightfully hold such an office are the rightful and true inheritors of the Apostolic succession. In this sense, we have no difficulty in tracing our orders, nor in defining our office; but how is it, that we have successors to the Apostles, and that yet they are not *apostles* but *bishops*. How is that? If they are successors to the apostles, why are they never called apostles? The reason is, that in fact, and in the sense claimed for it by Prelatists, *apostolical succession is a myth*. The only successors of the apostles in the world are the ministers of Christ, who hold *the office* to which the apostles ordained Elders in every city, where they preached and planted churches.

KEEP ME NOT HERE.

LINES WRITTEN ON RECOVERING FROM SICKNESS.

Let me go, for the day breaketh.—*Gen.* xxxii: 26.

KEEP me not here! A voice from heaven is calling,
Arise, my love, my fair one, come away;
Unearthly light around my soul is falling,
The glory,— dawn of heaven's eternal day.

Keep me not here! Amid that light descending
Angels an escort stand in bright array;
A choral welcome harps and voices blending,
They point to heaven,—arise and come away.

Keep me not here! Far on yon heavenly mountain
Of frankincense and myrrh, till break of day,
Is he awaiting me by life's pure fountain,—
Give me an angel's wings to rush away.

Keep me not here! The vale of death is glowing,
Its shades and terrors lighted into day;
The saints in light with wreaths triumphal strewing
Its fearful path, are beckoning me away.

Keep me not here! My deepest spirit gushing
With glowing love to Jesus, bursts this clay;
Love's deep-toned calmness sin's last tremor hushing,
Can rest not here on earth, away! away!

Keep me not here! Around my soul is falling
Heaven's mantling robe of love, heaven's boundless day;
I hear a voice from heaven,—'tis Jesus calling,
Arise, my love, my fair one, come away. G. B.

THE HIGHEST ELOQUENCE.—Were I called to select the most eloquent passage I had ever known, it would be the following from Robert Hall's sermon on the Lamb of God. Speaking of the Lord Jesus as the only atonement for sin, he says, "The justice of the Diety not to be propitiated by any other means, pursues the transgressor on earth and in hell; nothing in the universe can arrest it in its awful career, until it stops in reverence at the cross of Christ."

G. B.

ONE OF THE DEVIL'S STRATEGEMS.

THERE is an antagonism between the natural man and the spiritual man. In the natural world we find thorns and roses, light and darkness. So in the history of our race, we find good and evil — none absolutely perfect, but the God-man, Jesus of Nazareth, yet some good in all. In Adam's family there was a Cain as well as an Abel. In Noah's household, we find Ham, and his son Canaan. Whatever may be the speculations of the vain, will-worship, bran-bread philosophers, and spirit rappers, and German transcendentalists of the age, on the origin of evil, and the nature of sin and of human responsibility, there is a God who is the Creator of all things and the Supreme Judge of quick and dead. And there is a Devil, who reigns in the children of disobedience. And there is a heaven, and there is a hell. Some of the human family will be saved, and so also, some of our race will certainly be lost. For some believe the gospel, and some do not believe the gospel. Some obey the gospel and come to Christ, and some continue disobedient and will not come to Him that they may be saved. The precious Word of God is as food to some and a sword that pierces others. It is a savor of life unto life to those who die unto themselves, and live by faith upon the Son of God; but a savor of death unto death to the disobedient and impenitent, who trust in themselves. The Chief Corner Stone is elect and precious to them that build on it, but upon whomsoever it falls, it shall grind them to powder. In all ages, it seems that when God has been pleased to do a great work in the earth, then His enemies have professed to do the same things. Thus when the Lord, by Moses, was working miracles before Pharaoh, the Magicians of Egypt "did in like manner with their enchantments." When the sons of God, in the days of Job, assembled themselves together, then Satan appeared with them. When our blessed Lord began his public ministry, and preached and wrought miracles, then Satan also made an unusual demonstration of his power in the world, by tempting and persecuting our Lord, and by entering into the bodies of men, and tormenting them in diverse ways. And so when God raised up TINDAL, CRANMER, LUTHER and CALVIN, and a host of other great and pious men to preach the *written* gospel in Europe, and carry forward the great Reformation, and multitudes were led to a knowledge of faith in Christ, as the only means of justification in

the sight of God, then Storck and others arose, and said they had unwritten communications from God. They set themselves up in opposition to the doctrines of the true Reformers. And soon after arose the Anabaptists, including among their defenders such men as Thomas Muncer, John of Leyden, Melchior Hofman and others, who although they professed to be perfect, were guilty of polygamy, murder and insurrection. These men greatly retarded the work of the Reformation. And so in the eighteenth century, when the churches of America had peace, and the number of converts were daily increasing, then arose those who if sincere, were certainly deluded, and from professing to be great revivalists, became hot-headed fanatics. Such men did much harm to the cause of true religion in their day. The same antagonism to the true gospel was manifested in the time of Whitefield, the Wesleys, the Tenants, Davies, McGrealy and Blackburn. When it pleases God to pour out his spirit, then Satan transforms himself into an angel of light. Inasmuch as he cannot prevent the diffusion of light, he attempts to counterfeit it. When the churches in our day were in some degree awakened to a sense of their obligations to the heathen, and a missionary spirit was aroused, and the Bible was being translated into the languages of almost all the tribes of people on the globe, and the gospel was being preached by the Tract and the colporteur, and the herald of the cross, then Satan raised up his agents, and multiplied the number of his disciples, and while the churches were rejoicing in the refreshings of the Divine Presence granted to them, then suddenly, a host of errorists and fanatics, of every kind, appeared—Millerites, Mormons, Perfectionists, Abolitionists and Spirit Rappings. A new Bible, and another gospel are offered to the world. And the isms, and ologies of the ultraists of our age, culminated in the abolition, anti-Bible, anti-church-of-Christ, anti-every good thing, infidel, disorganizing, revolutionizing, Satanic convention, that assembled a few years ago in Hartford, Conn. In the justly famed revivals of 1800, when many cold and backslidden members were reclaimed, and many of the impenitent were awakened, then some of the rankest heresies ever known, were propagated. So fickle, and so fastidious is our age, that nothing, absolutely there is nothing good, but it is perverted. If truth come from the lips of John, then he is austere, and hath a devil. If it be taught by Jesus Christ, then he is a wine bibber and gluttonous, a friend of publicans and sinners. Come in what garb she may, evangelical truth is sure to be persecuted and rejected. There is no system so pure, but the tongue of clamor may

detract from it — no character so blameless, but it may be misrepresented. And the more eminent a man's position in the church may be, and the more useful he is likely to be, the more assidiously and zealously will the Devil and wicked men try to blast his reputation and destroy his influence. *When God revives his work, the Devil also revives his work.* When the churches of the living God are enlarged, and converts are multiplied, then Satan's synagogues are wont to be fitted up with unusual attractions. When the Bible says seek first the kingdom of heaven, and all things else needful shall be added unto you, the world says what shall we eat and drink, and wherewithal shall we be merry? When the apostle says, seek the things that are above, and set your affections upon them; the Devil and our own wicked hearts say, seek those things that are upon the earth — place your affections upon things earthly — fasten your thoughts and wishes and feelings on things below. If the reality of a future and superior state, had not been already revealed to us, then we might be excusable for choosing the things that are seen and temporal, in preference to the things which are not seen and are eternal, but from the nature of the case somewhat vague, distant and uncertain. Then indeed a future state might be matter of curious and idle speculation; but since "Life and immortality" have been brought to light in the gospel, and truth has been revealed in order to goodness — knowledge in order to moral excellence — then the fact that we are heirs to an immortal estate should influence our conduct and control our affections, our manner of life and conversation, and throw a sacred and immortal radiance over our whole present living. Longinus tells us that the true sublime of Homer consists in this, that he made his gods like men, that he might make his heroes like the gods. And of Socrates it is recorded, that he brought "men down from heaven to earth; that is, that he drew the attention of men from the study and contemplation of the heavenly bodies, to the consideration of the nature and end of man, the duties and relations of men in this life." It was therefore said, "Socrates brought philosophy from heaven to earth." But of Christ it may be truely said, He raises us from earth to heaven. Christ teaches us a divine philosophy—he raises us from things temporal and seen, and earthly, to things spiritual, heavenly and eternal. He, our "glorious Leader" and example, hath entered the heavenly places not made with hands, and invites us to follow, for it is his will that where he is, there shall his members be also.

WHO ARE TO TEACH OUR CHILDREN?

Dr. Hall, in the December number of his *Journal of Health*, after telling us that the most valuable books and periodicals are but feebly supported in comparison with those flash journals that are filled with the most insane trash, and warning us against allowing the newspaper to supplant the Bible, and against committing the religious instruction of our children to others, says:

"*The Bible, the Text Book, — the Parent, the Teacher*, this must be the agency which men will at last come to; this is the most practicable scheme for human amelioration. A dollar will buy the Bible; the teachings cost nothing, the compensation being that sweet love, that pure enjoyment, the delicious intercommunion, which goes out and back from parent to child in such an occupation. With such instructions, in brief instalments, given kindly, lovingly, patiently, the daughter never takes to the street, nor the son to the gutter; the sister grows up pure, the brother grows up manly; the 'dishonorable transaction,' the 'clandestine marriage,' the 'unhappy match,' never break up the peace, never wither the hopes, nor 'blast the expectations' of such a domestic circle. It is not the children of this sort of folk who fill jails, people penitentiaries, crowd the hospitals and rend the air of asylums with the shrieks of insane occupants. No, no, no! the frequenters of the church, the lecture room, and the prayer meeting; children who have memorized the catechism, and attended the Bible class, who learned to sing the 'psalms, and hymns, and spiritual songs' of the olden time; it is not from the company of these that annual drafts are made to replenish the ranks of the daily dying in the institutions just named. Recruits are furnished full fast from orphaned or neglected children, whose education is obtained in the street; who run to see all the 'fights,' pilfer from huckster's stands, crowd around the show door for the chance of 'slipping in,' who attend militia musters and target shooting, who save their chance dimes for the circus, the negro singer, and the theatre, who 'pitch quoits' with copper cents, and play marbles for 'keeps,' who delight in the strains of '*Old Dan Tucker*, *Lucy Long*, and *Jim along Josey*;' who take to the cigar at ten years of age, and learn 'to chew' even earlier; who can 'take a glass' in the manner of a finished gentleman, and order an oyster supper for a friend from the country with the air of a millionaire,

and all before the 'teens' are passed; a little later, and lower down, comes the opera, (as now managed generally,) with plots founded on infidelity, debauchery and crime, with the club house, the Sunday afternoon 'drive.' By this time they learn to 'discuss' questions, but never any higher up than the last play or novel, the new star or prima donna; in the absence of these they glorify free living, abnegate marriage, with low impertinences disparaging women, cursing the difficulties of divorce, and launching out in praises of free love. About this time the money is gone, if not sooner; 'position' lost, and character questionable, while the sheriff's warrant for forgery, or a ticket to the hospital for infamous disease closes their public life; the short remnant of it still remaining, to be passed in the felon's cell, or as the occupant of 'a bed,' one among surrounding thousands, where the groans of the daily dying, and the shrieks of those in mortal agony, are merely interludes in the drama going on in the heart; the escapeless, the ceaseless hugging of sharp-pointed memories.

"Parents, the moral is to you. See to it, that your children's reading is that which is useful, substantial, and true, and that all their recreations be healthful as to the body, and as to the heart, refining and elevating."

HOTEL LIFE.

Of all the miserable ways of living, that of hotels and boarding houses takes the lead. One of the best sermons we ever heard, as connected with domestic life, was delivered in New Orleans many years ago, by that eminent divine and scholar, the Rev. W. A. Scott, D.D., now of San Francisco. We thought, at the time, that humanity would have been a gainer, if a tract had been made of it and placed in the hands of every married couple in the Union. It is hoped that, should the eminent author ever see this article, he will publish the pith of it in his own monthly. A life of this sort eats out domestic love; it creates a morbid desire for tinsel and show; it cultivates sham in morals, in dress, in personal deportment; it turns every thing into pretense and hollowness. There is no depth in any thing that is really useful or good. All is superficial, cold, and heartless.

From such a life, gormandizing, idleness, and *ennui* are inseparable; eating, sleeping, lounging, and dilettantering make the dreamy

routine — the two great events of each succeeding day being the dinner and the opera or theatre or lecture. They wake to think of what there shall be for breakfast, and, after reading the morning papers and an objectless and lazy stroll, the subject of conjecture or conversation, if not both, is what kind of dinner will be spread; if this or that new or rare or favorite dish will be in the bill of fare.

But there are physical evils of the most serious nature. When a wife or daughter has nothing to do, and the appetite is stimulated day after day by all the arts of "scientific cookery," when the five o'clock dinner is universal, and when the stomach is "raving" for food in consequence for the almost entire abstinence since breakfast, a double work is thrown in upon its debilitated state, and keeps it "laboring" during the greater part of the night, making what ought to be the hours of peaceful rest, absolutely hideous by terrible dreams, and the morning comes without the blest renewal of strength which healthful sleep would have given, and this for weeks and months together. Verily, it is no wonder that the thoughtful physician should apply the epithet, "Thou fool," to any parent who would expose a family to such a life. And in the light of it, we may gather that the most certain means of making life a failure *in toto* on the part of any newly married couple, is to "go to boarding." Better a thousand times, socially, morally, and physically, hire a two-roomed shanty, live on bread and potatoes and do the housework without the aid of menials, and continue to do these things until means are accumulated to take a step higher. Thus doing, we would not see a tithe of the sick wives we now do, nor a tithe of the unhappy matches, the disgraceful divorces and the early wreck of business prospects which leaves so many men disabled before they are thirty years of age; disabled for life from engaging in any handsomely profitable employment in consequence of a load of indebtedness which it would take a lifetime to liquidate.

In view of these things, our advice to every young man of energy, a high spirit, and any respectable calling, is, marry before you are thirty, even if you have not five dollars ahead. Take a cabin of a single room, if you can do no better; live within your means, whatever Mrs. Grundy may say, and with moderate perseverance, never rising faster than your gains, things will go well with you, and three times out of four you will, in a race of twenty years, come out triumphantly ahead of those who had a small fortune to begin with — theirs having insensibly dwindled away, while yours is increasing with a steady and wholesome rapidity.—*Hall's Journal of Health.*

THE TRAVELLING CHRISTIAN'S COMFORT.

THE wit, poet, philosopher and historian, Voltaire says in his letters to Madame Duffaude, "I hate life and yet I am afraid to die." What a commentary upon the wisdom of this world! Life made hateful by sensuality, and death robed in terrors by unbelief. It is far otherwise with believers in Christ. For to them to live is Christ, and for them to die is gain. Whether they live or die they are the Lord's. Neither life nor death can separate them from his love. They are willing to abide in the flesh, to wait till the appointed time for their change of worlds, and when that time comes, willing to depart and be forever with the Lord. For believers in Christ a contribution is levied on life and death, on things present and things to come. *All things are theirs.* In the Divine word, Christ is said to be the believer's *life.* It is really then a matter of small import whether as believers we all live in the same city or on the same continent, or even in the same world. For as Christ is *our life*, we are all nearly of kin, and very closely and tenderly related. As pilgrims and strangers, tossed up and down in the world, in this excited and hurrying, travelling age, it is a great comfort to a sensitive, enlarged heart to feel that the "communion of saints" is not limited by national or sectional or physical boundaries.

In the creation we find that certain laws or properties of matter were so arranged, as to secure an affinity between all the particles thereof, great or small. This law is seen in attraction and gravitation. So in the glorious economy of human redemption *Christ is our life.* All believers in every age and of every clime are in him. And I suppose every virtuous being in existence is blessed directly or indirectly by the life and death of the Son of God. Jesus Christ is the great luminous centre of the universe. The Church on earth and in Heaven is one church. There are, it is true, many mansions in our Father's house. Both his great palaces of Creation and Redemption are spacious, and the departments of Creation are numerous large and magnificent. How many mansions has He built in the stars, suns and planets! What grand temples in the clouds and in the mountains! How manifold are all his works! How wondrous his goodness on earth and ocean! And in the palace of *Salvation*, there are also many mansions, some for little children, and some for old people, some for publicans and sinners, and some for young men,

who, like the Hebrew nobleman, have kept the law from their youth up. Some of the mansions are fitted up with refreshments for aged and feeble pilgrims, and for the weary and sorrowing. Some are supplied with beautiful pictures and spy-glasses for the use of the desolate, whose friends have passed on before them to glory. Some of our Lord's mansions are resting stations for praise, meditation and prayer, and some of them are work-shops, where we have to toil; and generally near to these last stand the towers of faith, from which we can see the blest highlands of the Heavenly country looming up beyond Jordan's cold flood. Heaven is but another mansion in our Father's great house. It is only a higher mansion, but not far off, nor is the removal from this lower mansion of toil and warfare to the upper one of rest and peace, a hard, or fatiguing, or long journey. It is a removal about which we have but one point to be careful for, and that is, to be ready to go when called. In all the mansions of our Father's dominions, there is one HIGH, one all-pervading SPIRIT — one LIFE, JESUS THE LAMB OF GOD. *It is by Him* we all live. As He saith himself, "he that loveth me, even he, shall live by me." And as we all live *by* Him, so should we live *to* Him. We are not our own, we are bought with a price, therefore we should live not unto ourselves, but unto Him that died for us, and rose again. And then if we live *by and to* Him, we shall at last live *with* Him, not indeed only at last, but even now. For Paul says, "that whether we wake or sleep, we should live together with Him." *Where*, then does Christ our life live, and *how* does He live, and *what* is He to us?

I. We are social beings. God has constituted us for happiness in society. But there are some beings we do not wish to dwell with — we certainly do not wish to have our portion with hypocrites and unbelievers, nor to dwell with the Devil and his angels, nor to be driven from the presence of the Lord, to outer darkness. Though made on "the social place," as Cowper says, it would be wretchedness intensified for believers to have to dwell in the presence and fellowship of blasphemers. One of the ingredients of hell is doubtless its corrupt and corrupting society. So on the other hand, one of the elements of heavenly felicity is its blessed society. There are the spirits of just men made perfect. There are the dead in Christ from every land and of every age. Abraham, Isaac and Jacob, and the martyrs and confessors, and our pious ancestors and our little ones that Jesus hath folded to his bosom — and an innumerable company of angels, and Jesus the Mediator.

II. But as believers we have the privilege, not only of living *with* and *to* Christ, when we are saved from sin and toil, and reign with Him in glory, seeing Him as He is, but even now — whether we eat or wake or sleep, it is our privilege to do all in the name of the Lord Jesus Christ, and for His sake. Indeed, the life of a Christian here and hereafter is related as the bud and the flower, as the dawn and the day, the child and the man. The life of grace is in order to glory in heaven, both in point of time and as a necessary preparation for it. *Grace is glory begun and Heaven is grace completed.* Then if we do not now live in Christ, and with Him in holy fellowship through His word, ordinances and Spirit, we cannot live with Him in glory. If we desire to dwell with Him and His people in the land of promise, we must follow Him while we are travelling in the wilderness.

III. Let us then remember, that however diversified our lots may be; however far asunder we may be parted from each other on earth, still Jesus is able to be equally near and precious to us. The wilderness, the forest, the mountain, the deep sea, the far off ends of the earth are all equally near to our Father's presence chamber. As our globe's surface is equally near to the skies, though from their transparency we seem some times, and in some places to be nearer the empyreal regions than at other times and at other places, so under favored circumstances, as on communion seasons, and when joining in the same blessed services of prayer and praise, the skies above us seem so transparent that we can almost see our Father's house above, and almost catch the sweet songs "that warble from immortal tongues;" and when we come to die, when the summons comes to call us home, we shall find the way as short and as easy from the *far* west as from the *distant* east. We may go home as directly and as quietly from the banks of the Mississippi as Elijah did from the banks of the Jordan. Martyn on the burning plains of Asia, and Lowrie from the piratical waters of China, and Williams from the idolatrous soil of the cannibal Islands, and Payson and Whitefield from their quiet New England chambers found the way to glory equally easy, and short, and triumphant. To the end of time, and to the ends of the earth, wherever two or three are gathered in His name, He is in their midst. He fills all time and all places. There is none in Heaven beside Him, and none upon earth to be desired but Jesus. He is all and in all.

IV. Here, then, is our happiness. Here is its beginning, source,

support and success. Whoever is your pastor, Christ is your life. Whoever may break to you the bread of life, it is to be obtained only from Christ. He is the living bread. And here you have a recipe — an unfailing prescription by which to obtain happiness in every condition. Some times, believers, you may look upon life with gloom and upon death with fear. But why should you be dismayed? whether at home or abroad, awake or asleep, alone or in society, in health or in sickness, living or dying, Christ is always within hearing. Never is He for one moment out of your reach, or beyond your call. No strange affliction, or trouble can befall you, that He has not seen before hand and provided for. He has promised you grace as your day may require. And His grace is sufficient for you. It has never been tried and found wanting. Even death is not a separation from Him. It is rather a going to Him. Has it not happened to some of you, as you have contemplated a long journey, or a voyage at sea — that when surrounded with your friends, you spoke of the length and perils and inconveniences of the voyage, that your heart almost fainted and you were ready to say, I cannot endure such painful separations — such heart-rending farewells? And yet it was necessary for you to go, and to your surprise you found the perils of the way less than you anticipated. And just so some times we look out from our windows from the cheerful social circle on the darkness of the night. It may be the storm is howling abroad. The terrors of the night seem fearful; but if necessity require us to put on our courage and brave them, we are astonished how much lighter it is out of doors than it seemed to be. So it is with the ills of life, and the fears of death. Let not your hearts be troubled, neither let them be afraid. Ye believe in God, believe also in His Son Jesus Christ. Fear not, only believe, and you shall see the glory of God.

Ever remember, Christian, in all your journeyings the memory of God's great goodness, and mention His loving kindness to one another as you travel on upwards to the Heavenly city. And when we all meet there,

"We'll talk of all He did and said,
And suffer'd for us here below;
The path He mark'd for us to tread,
And what He's doing for us now.

"Thus as the moments pass away,
We'll love, and wonder and adore;
And hasten on the glorious day,
When we shall meet to part no more."

Have you not often already heard the voice of the Master amidst the storm, as he came walking to you over the troubled waters, saying: "Peace, be still: and there was a great calm?" And did you not then reply in the outgoings of a happy experience: "Nevertheless I am continually with thee; thou hast holden me by my right hand, thou shalt guide me with thy counsel, and afterward receive me to glory."

Now let our cheerful eyes survey
Our great High Priest above;
And celebrate his constant care,
And sympathetic love.

Though raised to a superior throne,
Where angels bow around,
And high o'er all the shining train,
With matchless honors crowned;

The names of all his saints He bears,
Deep graven on his heart;
Nor shall the meanest Christian say,
That he hath lost his part.

Those characters shall fair abide,
Our everlasting trust,
When gems, and monuments, and crowns,
Are mouldered down to dust.

So, gracious Saviour, on my breast
May thy dear name be worn:
A sacred ornament and guard,
To endless ages borne.

FEAR OF DEATH STRONGER THAN OF IMPRISONMENT.

One of the arguments brought forward by rampant reformers in favor of abolishing capital punishment for murder, is that the dread of imprisonment for life is a stronger motive to deter from crime than the dread of death itself. It is in vain to reason with fanatics. So we make an appeal to facts.

In the city of Boston — which may be considered the headquarters of rationalistic reformers — a man by the name of Cyrus W. Plumer was lately condemned to be hung for mutiny and murder. Extraordinary efforts were made to induce President Buchanan to commute the sentence of death to that of imprisonment for life. At first, the President deliberately declined, but a fresh appeal to the Executive clemency was immediately made by means of a petition,

signed by twenty-two thousand names, including those of prominent men in all professions of life. The President finally yielded. This eagerly-sought commutation shows that, in the *judgment of the petitioners*, the death penalty is a severer punishment than imprisonment. And what was the judgment of the *criminal himself?* One of the Boston papers has the following account: —

"Mr. Freeman proceeded to the jail, in North Charles street, accompanied by Mr. Andrews, and a few other friends of Plumer, and read to him the commutation which he had received. Plumer was deeply agitated upon receiving the intelligence, and could not restrain his *manifestations of joy at the mercy* that has been shown him. The document declares that for good reasons which have been made manifest to the Executive, the punishment of *death* is commuted to *imprisonment for life* in the State prison, at Charlestown, to which institution he will most probably be transported in a few days. Of course all the preparations for execution, which had been commenced, were at once countermanded."

The history of this case is not without its lessons. Plumer will, no doubt, be pardoned some of these days. Our country is a great one in clemency to murderers. But if murders are ever to cease in the land, they must be punished by death, according to the Scriptures; and executive clemency must be less frequently exercised. There can never be a substitute for death.—*Presbyterian Magazine.*

GENERAL WASHINGTON.

May the time be far distant when the Fourth of July shall be allowed to pass as a common day. The proper observance of it is a sacred duty of all who are friends to the liberty of man. It is not by philosophical abstractions but by facts that the spirit of '76 is to be kept alive in successive generations. Children can be best taught lessons of patriotism by being made familiar with the personal incidents in the lives of the worthies of our Revolution. The hand of Old Mortality must remove the gathering moss and bring out afresh the fading characters in which we read the greatness and the glory of those who poured out for us their blood. It is in this spirit that we bring again to notice the following remarkable fact in the history

of Washington. Mr. Custis gives this narrative as he got it from Dr. Craik who was present at the interview.

In October, 1770, Colonel Washington accompanied by Dr. Craik and others, was exploring the country along the Kanhawa several hundred miles beyond the frontier settlements. One day a party of Indians approached the camp in a friendly manner, led by the same chief who had commanded the Indians at the defeat of Braddock. On hearing of the visit of Colonel Washington to those western forests, this chief had set out on a mission the object of which he himself made known. The Indian was of lofty stature and of dignified and imposing appearance; and was a man of very great eminence among those northwestern tribes.

"When the strangers were introduced, though among the colonists were some fine, tall, and manly figures, so soon as the sachem approached, he in a moment pointed out the hero of the Monongahela, from among the group, although sixteen years had elapsed since he had seen him, and then only in the tumult and fury of the battle.

"The usual salutations were going round, when it was observed, that the grand chief, though perfectly familiar with every other person present, preserved toward Colonel Washington the most reverential deference. It was in vain that the colonel extended his hand, the Indian drew back, with the most impressive marks of awe and respect. A last effort was made to induce an intercourse, by resorting to the delight of the savages — ardent spirit — which the colonel having tasted, offered to his guest; the Indian bowed his head in submission, but wetted not his lips. Tobacco, for the use of which Washington always had the utmost abhorrence, was next tried, the colonel taking a single puff to the great annoyance of his feelings, and then offering the calumet to the chief, who touched not the symbol of savage friendship. The banquet being now ready, the colonel did the honors of the feast, and placing the great man at his side, helped him plentifully, but the Indian fed not at the board. Amazement now possessed the company, and an intense anxiety became apparent, as to the issue of so extraordinary an adventure. The council fire was kindled, when the grand sachem addressed our Washington to the following effect: —

"'I am a chief, and the ruler over many tribes. My influence extends to the waters of the great lakes, and to the far blue mountains. I have travelled a long and weary path, that I might see the young warrior of the great battle. It was on the day when the white

man's blood mixed with the streams of our forest, that I first beheld this chief: I called to my young men and said, mark ye yon tall and daring warrior? He is not of the redcoat tribe — he hath an Indian's wisdom, and his warriors fight as we do — himself is alone exposed. Quick, let your aim be certain, and he dies. Our rifles were levelled, rifles which, but for him, knew not how to miss — 'twas all in vain, a power mightier far than we, shielded him from harm. He cannot die in battle. I am old, and soon shall be gathered to the great council-fire of my fathers, in the land of shades, but ere I go, there is a something bids me speak, in the voice of prophecy. Listen! The Great Spirit protects that man, and guides his destinies, — he will become the chief of nations, and a people yet unborn, will hail him as the founder of a mighty empire.'"

And this testimonial, be it remembered, was borne six years before the American Revolution. No wonder that during that great struggle, when their venerated chief was shielded amid the dangers of Princeton, Monmouth, and kindred hard fought fields, Dr. Craik and others should feel their confidence in the protecting power of heaven over their great leader, strengthened by this Indian prophecy.

I am not ashamed to say that I cherish for Washington a veneration not felt for any other man on the roll of history. Had the worthies of ancient Rome lived under the Christian influences which combined to mould his character, they might have made something like him. His name belongs already to the world. Among the constellations of illustrious characters of the past, he shines as the morning star among the stars of heaven. The following incident is full of the moral sublime and speaks the feelings of the civilized world and future ages. During our last war with England, when Captain Gordon in command of a British frigate was moving up the Potomac to bombard our Capital, on passing Mount Vernon, he lowered his topsails in reverence for the illustrious dead. Amid his unsparing depreciation of our country, Alison admits that "Modern history has not so spotless a character to commemorate; that to his Farewell Address no composition of uninspired wisdom can bear a comparison; that it is the highest glory of England to have given birth, even amid transatlantic wilds to such a man." Byron was proud to set his name as a brilliant amid the gems of the richest productions of his genius—

> "Can tyrants but by tyrants conquered be,
> And freedom find no champion and no child

Such as Columbia saw arise when she
Sprung forth a Pallas armed and undefiled?
Or must such minds be nourished in the wild,
Deep in the unpruned forest, 'midst the war
Of cataracts, where nursing nature smiled
On infant Washington? Has earth no more
Such seeds within her breast, or Europe no such store?"

His character approaches as near as human infirmity will admit, a perfect model of the great and good. It is like one of those finished pieces of statuary which would not at first strike the vulgar gaze so strongly as many a piece of meaner workmanship combining some fine strokes of art with many deformities. This appears most beautiful on a close examination and to a correct critical eye.

"One shade the more, one ray the less,
Had half impaired its nameless grace."

No observer however acute and fastidious can point out any defect in this development of human greatness. Where do we behold grandeur so chastened by humility; patriotism, by self-renunciation; military fame, by humanity, and worldly glory, by piety. He was brave without rashness; firm without cruelty; patriotic without ambition and pious without reproach. To depreciate the talents while admitting the goodness of Washington, does no injury save to the detractor. To such may we say in the spirit of Nestor's words to Diomedes,—

Thee weak, unfit for war though Hector call,
This ne'er will they believe whose pride and power
Have by thine arm been humbled in the dust.

One of the greatest minds of England pronounces him "the greatest man of our own or of any age." Guizot says, "He did the two greatest things which in politics man can have the privilege of attempting. He maintained by peace that independence of his country which he acquired by war. He founded a free government in the name of the principles of order and by reëstablishing their sway." No commander ever achieved so much for mankind with such slender means and so small an amount of human suffering. He was never at the head of hundreds of thousands of men, yet his military operations though on so limited a scale, compared with the campaigns of the old world, show nevertheless very great ability. "The statue of Hercules cast by Lysippus, though only a foot high, expressed the muscles and bones of the hero more grandly than the colossal figures of other artists." The strong mind of General

Morgan grasped the whole truth when speaking of the necessity of Washington to the army of the Revolution and the success of the struggle for independence, he said, "We had officers of great military talents, such as Greene and others; we had officers of the most consummate courage and spirit of enterprise, such as Wayne and others. One was yet necessary to guide, direct, and animate the whole, and it pleased Almighty God to send that one in the person of George Washington. His greatness appears no less in what he did not, than in what he performed, "Peace has its victories no less than war." No fields of battle can be invested with such grandeur as the two simple closing scenes of his military life. The parting of Napoleon with the relic of the old guard at Fontainebleau has more theatrical show but less sublimity, than the effecting farewell of Washington with his officers at Frances' hotel in New York, when amid tears from those who had never faltered in the darkest hours, and with his own emotions too strong for concealment, he said, "With a heart full of love and gratitude I now take my leave of you. I most devoutly wish that your latter days may be as prosperous and happy as your former ones have been glorious and honorable." In keeping with this was the resigning of his commission to Congress, a scene grand in its simplicity which as meeting us in the rotunda of the Capitol no American heart can contemplate without tears.

"Such graves as his are pilgrim shrines,
Shrines to no age or creed confined,
The Delphian vales, the Palestines,
The Meccas of the mind."

What though in our country we have no work like the Parthenon, and the statue of Minerva or of Jupiter Olympius? We can take the stranger into a nobler fabric, the temple of constitutional freedom, and point him to the incarnation of more than the wisdom of Minerva, than the grandeur of the Olympian Jupiter — Washington. Among the heroes of this lower world, to him may be applied without exaggeration the majestic words of the great Roman concerning his supreme divinity,—

Nil majus generatur ipso,
Nec viget quicquam simile aut secundum.

"Visit for a moment, the Temple of fame.—Let fancy guide you, with Truth and History as your companions, up its elevated steps, and into the resounding hall, where are congregated the sculptured images of all the wise, the good, and the great. As you enter that

vast rotunda, say, whence is he whose majestic statue fills the proudest, loftiest niche? whence is he, to whom ancient sages, heroes, and statesmen, starting from the crowded walls, seem to look and lean, as if acknowledging his supremacy? Whence is he, whom Leonidas, Thrasybhulus, Aristides, and Epaminondas, grouped congenially together, are gazing at with deference and admiration: before the calm dignity of whose front, the bloodshot eye of Macedonian Alexander sinks rebuked, and even the accomplished Cæsar throws his laurel crown away, sighing with the fatal memory of the Rubicon? Whence is he, towards whom Socrates points the attention of his pupil Alcibiades, as an illustration of the virtue he had fruitlessly inculcated? for whom, as a kindred, though superior spirit, Camillus, Cincinnatus, and Cato seem to glow with welcome, and in presence of whose sublime simplicity, the Trajans and the Antonines are hiding the vain ornaments which encircle their brows? Let us draw nearer to this preëminent object. As we approach, its recess enlarges, and clustering around the pedestal of the chief figure, are many who seem principally to delight in, and to boast of, their association with him. Whence and who is he? — The whole world can answer. In the smooth adamant on which he stands, no one has thought it necessary to chisel his nativity or name. He is the one without parallel: — beyond all Grecian and all Roman fame: — never to be forgotten, never to be mistaken." G. B.

THE INSTITUTION FOR THE DEAF AND DUMB AND THE BLIND.

A SERIOUS evil in the state of things among us a few years ago was the absence of female influence and of well established homes. A hopeful sign of the present is the active co-operation of woman in laying the foundations of society and institutions of generous benevolence. One of the most praiseworthy efforts of this nature is an institution for the deaf and dumb and the blind.

This noble charity owes its origin on these shores to the benevolence and energy of Mrs. P. B. Clark. Through her persevering exertions the legislature of California made during the last session an appropriation of ten thousand dollars for a building to be erected in San Francisco, for the education and maintenance of the deaf-mute and blind children of this State. Our city government are about to give a lot for this purpose, if they have not already done so; and

the money appropriated by the legislature is in the hands of gentlemen, as trustees, whose character is a sufficient guarantee that so sacred a trust, will be wisely and faithfully administered. The building will be erected as soon as possible. The board of managers having the charge and control of the institution at present, is composed of ladies; and with the wisdom which is the offspring of the true heart of woman, they resolved not to defer commencing the active operations of their charity till the building is completed. They felt that too many of the wretched and suffering are already in our midst without any means of instruction or assistance. In the true spirit of the Lord Jesus, a spirit of trust in God and love for man, they have already opened their doors and organized their system of instruction. A building has been rented in Tehama street, where they are now ready to receive all children of this unfortunate class. A teacher, himself a mute educated in one of the best schools of the Atlantic States and improved by extensive foreign travel, is engaged in the daily labor of instruction. We have witnessed the examination of the pupils, and take great pleasure in expressing our admiration of the proficiency made during the short period of six weeks since the school began. They are always happy to receive visitors. No benevolent heart can visit the institution without having the springs of compassionate feeling deeply moved, and desiring to aid with something more substantial than mere good wishes an effort so noble for mitigating the sorrows of the wretched and unfortunate.

The school is free to all, yet it is expected that parents and guardians who have the ability, will pay three hundred dollars a year; that those in moderate circumstances will pay more or less according to their ability and will. The Managers propose to receive all of suitable age to begin their education, though it is considered better to send the deaf-mutes at as early an age as possible, even as early as five years of age. The course of instruction consists of the English branches, Music, Drawing, Needlework, &c.

For one year the institution must depend for support chiefly on the contributions of the benevolent. The appropriation already made by the State will be required to erect the building. When the next legislature meet measures will be taken to provide for the support of the institution as in other States. In the meanwhile all who have hearts to feel for suffering humanity are earnestly requested to lend their aid to the ladies who are so nobly doing their part. They need all the encouragement and assistance a benevolent community

can extend. Those engaged in its present management, especially the lady who has so nobly taken the lead, must expect to encounter difficulties and periods of darkness; yet must they just as certainly feel that through all they will come with success by that divine blessing which ever sustains the friend of the friendless, and never allows labors of this kind to be in vain. This board of managers have the sympathy of all feeling hearts, and the prayers of the righteous. Shall they not have the generous contributions of those to whom God has given the means? In the words of Jeanie Deans to Queen Caroline, "When the hour of trouble comes to the mind and to the body, and when the hour of death comes, that comes to high and low, it is na what we hae dune for oursells, but what we hae dune for others that we think on maist pleasantly." That unpretending school on Tehama street is the germ of an institution that will be in future years one of the noblest ornaments of our State. Those who are now struggling for its support during the dark hours inseparable from the infancy of all such undertakings, may then be beyond the reach of human censure or praise: but this noble charity will stand their enduring monument on earth, while they are reaping the rewards of earnest piety and self-denying benevolence, in heaven.

G. B.

THE GENERAL ASSEMBLY.

The General Assembly of our Church met according to announcement on the 17th of May, at 11 A. M., in the First Presbyterian Church of Rochester, New York. The meeting was called to order by Rev. Dr. Magill, Permanent Clerk, who announced that Rev. Dr. Wm. Breckenridge, who was expected to open the session by a sermon, was providentially prevented from attending, and that it was at the pleasure of the body to decide who should open the session. When upon motion it was unanimously voted that the Rev. Dr. Scott, of California, open the session with a sermon. After singing by the choir, Dr. Scott offered prayer and read a portion of Scripture. The familiar hymn commencing "Jesus shall reign where'er the sun," &c., was then sung by the choir. The venerable Dr. Spring, of New York, occupied the pulpit with Dr. Scott. After the reading of another selection from Scripture, Dr. Spring followed in a prayer most humble, grateful and fervent. The hymn, "I love thy Kingdom, Lord," was then sung.

Dr. Scott announced as the text of his discourse the second verse of the second chapter of 1st Cor.: "For I determined to know nothing among you save Jesus Christ and Him crucified."

When Christ ascended to the Father he gave gifts unto men, and the greatest of these were the influence of the Holy Spirit, the canon of the Holy Scriptures, and the ministers to preach the Word: 1st. It is manifest from this and other passages that these ministers of God's will are divinely appointed. 2d. It is equally palpable that this appointment of men of like paasions with ourselves, to be the ministers of God and preach His Word, is eminently fitting to man's mental constitution and condition. The difference in names among these servants is not a designation of difference in rank but of duty. As ministers, they are servants of yours for Christ's sake, and that is the most honorable position on earth. As pastors, they are shepherds to overlook the flock, and to guard them from harm, as well as lead them in green pastures. As the ministers are divinely appointed, they should be loved by their people as such. 3d. Ministers should love their work, they should preach earnestly, seeking in all things to glorify God. 4th. They should pay much attention to the manner, rightly dividing the Word of God. They should carefully prepare their sermons, adapting them in pure, plain language, to the humblest of their hearers. As the fathers expressed it they should preach *painfully*. By whatever name ministers are called they are preëminently men of God. But it is evident that their proper position in the world is not understood. But it may be seen by a careful examination of the Apostle's idea in the text. Paul as much as said I will not flatter your philosophy — your learning — your politeness and art — but I determined to know nothing but Christ and him crucified. I know that the term crucified was a reproach among you, and I determined before I came to know nothing but Christ crucified, and to preach him, the only means of salvation among you.

Paul's great theme was Christ and his Cross; and though a Hebrew of the Hebrews, deeply learned, brought up at the feet of Gamaliel, we no where find him exalting his genealogy above the Cross of Christ. And thus to preach Christ was to preach the whole Gospel; thus to *know* Him was to set forth Christ as the central point of all our theology. Again, the minister of the Gospel who would preach Christ as Paul preached, must preach Him experimentally — he must be a truly converted man. There is something fearful in the idea of an unconverted man being a minister of the Gospel; that the same doctrine he preaches will condemn him at

last; that his very sermons will be counts in the indictment by which he will be arraigned. No man is fit to preach who is not a thorough interpreter of the Sacred Word. This expository mode of preaching is more difficult, requires more study than the mere textual or topical. It was the mode used in ancient times. It has this advantage: the minister always has his theme before him.

On the Apostle's platform Christ is the minister's motto, not only in the manner, but also the matter, of preaching. We preach, then, not ourselves, but the unsearchable riches of Christ. But is there to be no variety? Certainly. He may employ the riches of history, the powers of eloquence, and the beauties of rhetoric, but he must lay all his resources at the feet of Christ. Grace is the Apostle's great theme. He assigns all to Grace, it arrested him in his mad career, it tuned his lips to declare the joys of salvation. He sets himself forth as a trophy — a monument of this grace, that there is forgiveness of sins.

Paul was a man of tears, but they flowed not before the Sanhedrim, nor when he was surrounded with perils — they flowed not for himself, but only when he saw his countrymen turning from the offers of the Gospel, and rejecting Christ's free Grace. Finally, a minister to preach as Paul preached, must do all for Christ — pray for Christ, study for Christ, preach for Christ, labor for Christ. We have no authority unless we have Christ for our foundation, our top-stone, and our theme. In Christ crucified is found the true remedy for our sin-sick race. To be a minister of Christ is to assume a great responsibility. No man should assume it unless he is called of God. He should not seek to gratify his own ambition or the desires of his people, but to glorify God.

In conclusion, said the speaker, I trust that we, as ministers and elders, shall make it our determination to know nothing save Jesus Christ and him crucified. I trust that this General Assembly may be known in after years as the Praying Assembly — as the Pentecostal season of our beloved Zion.

At the close of the sermon, the hymn—

> "How beauteous are their feet
> Who stand on Zion's hill," &c.,

was sung. Benediction by Dr. Scott.

After a portion of the audience had retired, the constituting prayer was offered by Dr. Scott.

The Rev. Dr. Yeomans of Danville, Pennsylvania, was chosen Moderator.—*Rochester Democrat and American.*

A Living Sacrifice.—Scripture is the best interpreter of Scripture. The above words from *Rom.* xii: 1, are beautifully explained by *Leviticus*, viii: 10–22. "And the Lord spake unto Moses, saying, Thou shalt bring the Levites before the Lord; and shalt offer them for an offering unto the Lord. And Aaron shall offer the Levites before the Lord for the offering of the children of Israel, that they may execute the service of the Lord."

This shows that the Levites were viewed as a species of sacrifice to the Lord. St. Augustin says, "A sacrifice is that which we devote, dedicate, and render unto God for this end, that we may have a holy society and fellowship with Him." The idea involved is that of entire consecration and devotion to the service of the Lord. The priesthood of believers is urged repeatedly in the New Testament. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who has called you out of darkness into his marvellous light." 1 *Peter*, ii: 9. As such we are to address ourselves to the service of the Lord Jesus with a devotion which can be best expressed by calling us "a living sacrifice" as illustrated by the consecration and life of the Levites.

G. B.

A Queen's Regard for her Teacher.—In a letter to Somerset, Queen Elizabeth writes concerning her instructor, "She hath taken great labor and pains in bringing me up in learning and in honesty, and therefore I ought of very duty speak for her: for Saint Gregorie sayeth, 'that we are more bound to them that bring us up well than to our parents; for our parents do that which is natural for them that bring us into the world, but our bringers up are a cause to make us live well in it.'"

G. B.

Preaching Politics.—Rev. Mather Byles, one of the old celebrities of Boston, severely reprobated the custom then so prevalent of taking politics into the pulpit. On being asked by an influential member of his church why he did not preach politics, he answered, "I have thrown up four breastworks, behind which I have entrenched myself, neither of which can be forced. In the first place I do not understand politics; in the second place, you all do, every man of you; in the third place, you have politics all the week, pray let

one day in seven be devoted to religion; in the fourth place, I am engaged in a work of infinitely greater importance. Give me any subject to preach on of more consequence than the truths I bring to you, and I will preach on it next Sabbath." G. B.

A. D. F. Randolph is issuing on sheets of fine note paper, a series of tracts, poetical, entitled "Leaflets for Letters." The following is the first of the series.

THE CHANGED CROSS.

It was a time of sadness, and my heart,
Although it knew and felt the better part,
Felt wearied with the coflict and the strife,
And all the needful discipline of life.

And while I thought on these as given to me—
My trial tests of faith and love to be—
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus no longer trusting to His might,
Who says "we walk by faith, and not by sight,"
Doubting, and almost yielding to despair,
The thought arose — My cross I cannot bear.

Far heavier its weight must surely be
Than those of others which I daily see;
Oh! if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around —
E'en Nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause, and then a heavenly light
Beamed full upon my wondering, raptured sight;
Angels on silvery wings seemed every where,
And angel's music thrilled the balmy air.

Then One, more fair than all the rest to see —
One to whom all the others bowed the knee —
Came gently to me as I trembling lay,
And, "Follow me," He said, "I am the way."

Then speaking thus, He led me far above;
And there beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And one that was most beauteous to behold —
A little one with jewels set in gold;
Ah! this, methought, I can with comfort wear,
For it will be an easy one to bear.

And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels fair they were to *see*,
But far too heavy was their *weight* for me.

This may not be, I cried, and looked again,
To see if there was any here could ease my pain,
But one by one I passed them slowly by,
Till on a lovely one I cast my eye;

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined;
Wondering, I gazed, and still I wonderd more
To think so many should have passed it o'er.

But oh! that form so beautiful to see
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colors fair:
Sorrowing, I said, "This cross I may not bear."

And so it was with each and all around—
Not one to suit my *need* could there be found;
Weeping I laid each heavy burden down,
As my Guide gently said, "No cross, no crown!

At length to Him I raised my saddened heart,
He knew its sorrows, bid its doubts depart.
"Be not afraid," He said "but trust in me,
My perfect love shall now be shown to thee."

And then with lightened eyes and willing feet,
Again I turned my earthly cross to meet,
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

And there in the prepared, appointed way—
Listening to hear, and ready to obey—
A cross I quickly found of plainest form
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best—
The only one of all the many there
That I could feel was good for me to bear.

And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest,
And as I bent my burden to sustain,
I recognized my own old cross again.

But oh! how different did it seem to be
Now I had learned its preciousness to see!
No longer could I unbelieving say,
Perhaps another is a better way.

Ah, no! henceforth my one desire shall be,
That He who knows me best should choose for me;
And so whate'er His love sees good to send,
I'll trust it's best, because He knows the end.

SAN FRANCISCO SUNDAY SCHOOL UNION.

The ninth anniversary of the San Francisco Sunday School Union was celebrated May 31, at Calvary Church, on Bush street. Upwards of a thousand children were present, belonging to the Sunday Schools of the various churches in the city, and the church was crowded in every part. The exercises commenced with a hymn, in which the entire assemblage took part, but the principal voices were those of the children. Reading of the Scriptures and prayer followed, after which a hymn from the Sunday School Music Book. The efficient Secretary, Mr. John M'Kee, then read his annual report, extracts from which follow: —

During the past year the number in attendance has increased about one-fourth; additions have been made to the number of volumes in the several libraries; more systematic and effectual means have been used in the distribution of good Sunday School papers, and an increased zeal for the work has been manifested by all concerned. Five Sunday Schools have been admitted into this Union, namely: the Industrial School, George H. Peck, Superintendent; Pacific M. E. South, Charles Spencer; Union Mission, G. K. Foster; St. Paul's Mission, W. C. Reed; and the Spring Valley Mission, E. R. Waterman. The three last named are of quite recent organization, supplying religious instruction in hitherto unoccupied fields of labor. A great portion of the city has been thoroughly canvassed and the children of our streets, of whatever rank or station, particularly those not under religious influence at home, affectionately urged to honor the Lord's Day, and become regular members of some of our Sunday Schools. The increased number and rapidly increasing importance of our Mission Schools, afford us gratifying evidence of the efficiency in bringing under religious instruction the young of the class just referred to.

From the reports received for the month ending the first Sabbath in May, we have the following as the present total average in attendance: Teachers, 356, children, 1819; a gain of 452 on attendance reported the previous year. There are about 18,000 volumes in the libraries, and 100,000 Sunday School papers distributed.

After a hymn by the children, the Rev. Mr. Cheney delivered an address. A hymn, "We won't give up the Bible," followed. After which, the Rev. Mr. Brodt addressed the children. At the conclusion

of the speech, which lasted half an hour, a liberal collection was taken up for the benefit of the Sunday School Union, when "Homeward Bound," a hymn, was sung by the children and the assemblage generally. The names of the officers for the ensuing year, who had been previously nominated, were read and accepted by the children, as follows: For President, J. Burns, of Powell Street M. E. Church; Vice Presidents, Walis Palmer, Howard Street Presbyterian Church, Charles Spencer, Pine Street M. E. Church South, E. P. Flint, First Congregational Church; Secretary and Treasurer, J. O. Pope, of Howard Street Presbyterian Church. After the doxology and benediction, the meeting was closed.

THE SABBATH SCHOOL CONVENTION.

In accordance with the call of the San Francisco Sunday School Union, a Convention of Superintendents, Teachers, Pastors and other delegates, friends of the cause, assembled at the Congregational Church in this city on Tuesday evening, the 29th of May. All Sunday Schools of Evangelical denominations were invited to send delegates, and many of them were represented in the Convention.

The principal objects of this Convention were to ascertain the condition and prospects of Sabbath Schools throughout California, to afford mutual encouragement in the work, to overcome obstacles to success, to interchange views and opinions, to awaken public interest in the spiritual welfare of the young, and to implore the divine blessing on the cause. The following officers were chosen: For President, Rev. Dr. Anderson; Vice Presidents, Deacon Stockwell, Stockton, Baptist Church; Annis Merrill, Powell Street Methodist Church; J. W. Clark, First Congregational Church; Mr. Fitch, of Placerville, M. E. Church South; Judge Shattuck, M. E. Church South; W. G. Badger, Episcopal Mission Church.

Committees of five members each were appointed on the following subjects: 1st. On the true aim and best method of Sunday School Instruction. 2d. On the condition and prospects of the Sabbath School cause in this State. 3d. On the obstacles in the way of success, and method of removing them. 4th. On the real and practical unity of our cause, and combination for further effort. 5th. To prepare and publish an address to the public.

The Committee on Aims and Method of Teaching, made the following report:—

Resolved, first, That the true aim of Sunday School instruction is the salvation of the pupils.

Resolved, second, That the special reliance of teachers for this purpose, should be on the Word of God, and prayer.

These with the following resolutions were adopted:

Resolved, That all classes above infant classes should have the same consecutive scripture lessons.

Resolved, That all teachers should be thoroughly prepared to explain and enforce the lessons. For this purpose, there should be a Teachers' Weekly Bible Class, under the direction of the Pastor or the Superintendent.

Resolved, That each pupil should be expected to recite with strict accuracy, the Scripture lessons and all proof texts, and give his understanding of the meaning. The teacher should correct all erroneous ideas, and use the lesson as far as practicable to promote the salvation of the scholar.

Rev. Dr. Burrowes offered the following:— *Resolved*, That the duties of the Sunday School teacher, faithfully discharged, are a means of advancing the growth in grace of the teacher, and as such, carry with them an encouraging reward, and should be assumed by all who wish to promote their growth in grace. Unanimously adopted.

Rev. Dr. Peck offered the following:— *Resolved*, That this Convention would respectfully suggest to all Sunday Schools the necessity of carefully guarding Sunday School excursions and festivals against dancing, and such other methods of amusements as lead the children into the follies and sins of the world.

The Committee on the obstacles in the way of success and methods of removing them, made, through their Chairman, the following report:—

Your Committee approach this subject fully and deeply impressed with its solemn and momentous character, and their inadequacy fully and satisfactorily to present its solution to this Convention. Taking for granted the fact stated in the resolution, namely, that there are obstacles in the way of the success of the Sunday School cause, we consider, first, the obstacles to success in gathering the children into our Schools. In most cases, perhaps, the principal obstacle is the indifference of parents and guardians in regard to the moral and religious culture of those committed to their charge. Next to this, and growing out of it, is the indifference of the children of all such parents and guardians. Another formidable obstacle arises from the prejudices and hatred of many to the Christian religion, wherever it

presents a life-power; whilst others object most positively and seriously to the too sectarian character of many of our Schools. And the serious obstacle in the interior of our State is the want of a Sabbath. Having called attention to a few of the most prominent outside obstacles, we notice such as exist within the Schools; and regarding, as we do, all efforts as coming short of success which fall short of aiming at the conversion and salvation of the child, we can not but consider the lack of pious and mature teachers as a great obstacle to success. Those who teach in holy things should themselves be taught of God. To employ to any extent in teaching, an irreligious element, must as inevitably lower the religious grade of the school, as would the employment of an irreligious minister lower the spiritual grade of a church. The evil above complained of has its origin, in a great degree, in the want of a deep and abiding concern on the part of parents and pastors, for the salvation of the lambs of the flock. Your Committee cannot but deplore the too early withdrawal or dismission of girls and boys from school, as fraught with evil results, both to themselves and the schools. In the judgment of Your Committee, the above obstacles are real, and call loudly for a remedy which they firmly and piously believe will be found in—1st. A deeper concern on the part of the church and ministry for the salvation of the young. 2d. Weekly meetings for the instruction and improvement of teachers. 3d. The volunteering as teachers, of the mature, permanent, and influential members of the church. 4th. Systematic visitation on the part of the schools. 5th. The employment of children as missionaries for the schools, and lastly and mainly, by carrying out the spirit of the second resolution adopted yesterday, namely, a reliance firm upon the Word of God, and prayer.

On motion of Mr. Cheney, the report was accepted.

Mr. Cheney then offered the following amendment: Add to the remedies; first, the protection of the Sabbath by just laws faithfully administered. Which was adopted, and the report adopted as amended.

The Committee on Unity, through Mr. Forbes, Chairman, submitted the following report:—

Resolved, That all the efforts to promote and increase the efficient working, and extend the influence of the Sunday School cause in California, demand our warm approbation, and shall receive our united and hearty co-operation 2d. That we regard the establishment of Missionary Sunday Schools in our cities and counties,

throughout our State, an important means of securing religious teachings to that class otherwise destitute of Christian care. 3d. That there shall be appointed by this Convention a State Committee of thirteen, a majority of whom shall reside in San Francisco, who shall be empowered to elect a President and Secretary from their own number, whose duty it shall be to collect and impart through the various religious papers, or otherwise, from time to time, such information respecting the necessities and progress of Sabbath Schools throughout this State, as will tend to strengthen and advance the cause. 4th. That as far as may be practicable, we pledge ourselves to extend assistance to those Sunday Schools already established in our State, and which require our aid, and that we will seek out those places destitute of Sunday School privileges, and use our best efforts to establish Sunday Schools at such points. Adopted.

A resolution was offered by Mr. Lacy, expressing the satisfaction of the Convention in learning that the American Sunday School Union were about to send hither a missionary, to labor for the cause in the Pacific State. Resolution adopted.

The subjoined resolution was offered by Mr. Cheney: —*Resolved*, That Union Schools should be established where there is not strength enough in the different churches to support independent schools, and that in such schools no sectarian books or papers should be read.

A long discussion ensued.

Mr. W. C. Reed offered a resolution that, though all parents may not be able to become Sunday School teachers, yet they should earnestly co-operate with them in advancing the spiritual interests of the scholars, by their efforts and prayers. He prefaced its introduction with a few feeling remarks.

Mr. Cheney offered a resolution that the State Committee be authorized to fill vacancies existing on said committee during the year. Adopted. Dr. Peck moved that the Committee on Address to the people of the State have time to prepare such paper, and that it be published under the direction of the State Central Committee. This motion prevailed.

A resolution was adopted that the State Committee be authorized to call another Convention at such time and place as they may deem proper.

The President made a few closing remarks, expressive of his gratification at the harmony which had characterized their labors.

The hymn commencing—

"Blest be the tie that binds
Our hearts in Christian love,"

was then sung, a closing prayer by the President followed, after which the choir sang the Doxology. Dr. Anderson pronounced the benediction, and the Convention adjourned *sine die.*

STATE CENTRAL COMMITTEE.

The following are the names of the State Central Committee: E. P. Flint, Congregational; A. B. Forbes, Baptist; Charles Spencer, M. E. South; Ralph Harrison, M. E.; H. P. Coon, O. S. Presb.; W. R. Wardsworth, Episc.; D. N. Hanly, N. S. Presb.; Rev. Albert Whiting, O. S. Presb.; G. T. Montgomery, Santa Clara, Cumberland Presb.; Rev. A. H. Myers, Alameda, Evangelical Lutheran; E. R. Stockwell, Stockton, Baptist; James M. Haven, Downieville, Cong.; W. L. Williams, Marysville, Bapt.; Patrick H. Russell, M. E. South, Sacramento; E. L. Barbour, Sacramento, M. E.; Judge R. Thompson, Mokelumne Hill, Congregational.

THINGS IN CALIFORNIA.

The following letter is republished, at the request of many persons, from the Philadelphia *Presbyterian* of May 12th:

San Francisco, Cal., April 5, 1860.

Messrs. Editors.—Our Church have been behind the necessities of the times in their operations on this coast. They seem to have failed to notice that the new state of things here required a modification of the tactics they have been pursuing in old and very different communities. Other denominations have shown superior sagacity and energy, and have deservedly reaped corresponding success. While the Methodists and the Home Missionary Society had each spent from one hundred to one hundred and fifty thousand dollars here in church extension, our Church had spent, through the Board of Domestic Missions, less than thirty thousand dollars for the same end. The results are such as might be expected. The Congregationalists, New School Presbyterians, and Methodists may be said to have possession of this State so far as Protestantism is concerned.

The first two denominations have "the College of California" in operation at Oakland, on the bay, opposite this city. The Methodist Church North have "the University of the Pacific" at Santa Clara, with a medical school connected with it in this city. The Methodist Church South have located their college, and are carrying it vigorously forward. The Episcopalians have here "the College of

San Francisco." Besides their other educational establishments, and their old University at Santa Clara, with its valuable library and apparatus, the Roman Catholics are taking measures to establish a college for the poor, where the expenses will be so low as to put such an education within the power of persons of little means. They have had a man traversing the State through the mountains and mines, collecting the money in small sums from the miners. He has succeeded, and the building will be soon commenced in a prominent part of this metropolis. They have one female school in this city, which alone numbers four hundred pupils; a like institution for boys, and the whole, with fine buildings, on one of our central squares. Our school is succeeding beyond our expectations. My position has made me feel how eminently it was needed.

It may be said, without exaggeration, that we have lost this field. When I see the superior energy and sagacity of these kindred and rival denominations and their corresponding success, I cannot avoid feeling as the banished cavaliers felt when, on seeing the regiments of Cromwell's soldiers in Flanders driving headlong before them the finest infantry in Europe, they burst into a cheer, even though these same soldiers had driven them from their native country. So I rejoice in the success of these brethren, and bid them God-speed, though they have left us so far behind. We have but three self-supporting churches on this coast; and this is not because there has not been a sufficiency of good Presbyterian element here. Those Presbyterians form the stamina of some other churches, and have gone into those churches because they could not have assistance from home to enable them to gratify their own ecclesiastical preferences. If the Board of Domestic Missions had acted ten years ago with the same sagacity, liberality, and energy, that have marked the operations of others, our interests here would be in a different condition. Men should have been sent to prominent points, and their support provided for until, by the growth of things, the sum drawn from the Board could be gradually diminished, and when at length withdrawn, a self-sustaining church left behind. This course was quite as possible for us as for other denominations.

The Congregationalists, with the New School, the Methodist Church North, and the Methodist Church South, have each a weekly religious newspaper; and these publications are not supported entirely by their subscription lists. They are guarded against failure by sums drawn from other quarters, and invested for this specific purpose — mostly, if not entirely, from the old States. We have

nothing but Dr. Scott's *Expositor*, and this has been got up by his personal influence, energy, and toil. Were it not for this, our Church would have no organ on this coast. The Church at home have little idea of the struggle Dr. Scott has been maintaining here in her behalf. No man on the roll of her ministry is more deserving of her sympathy, her support, and her prayers. His staunch adherence to our Church, his being a Southern man, his great popularity as a preacher, and his great influence have necessarily made him a conspicuous mark. I was present at a Wednesday evening lecture when in his regular course through the New Testament, he read and commented on the epistle to Philemon by reading a passage from Adam Clark's exposition. A long article appeared in a daily paper, attacking him in a fierce manner, with the evident aim of drawing him into a controversy on slavery. This attack was from a minister of another denomination, who was not present, who took up the matter on hearsay, and who was shut off by all the rules of civility and propriety from meddling at all in the matter. The attack seemed to good men to breathe a spirit of "threatening and slaughter." Dr. Scott took no notice of it. There was nothing in his remarks that even any reasonable anti-slavery man ought to have censured. A gentleman of the highest character and finest attainments, the chief of the medical staff of the army on this coast, took up the matter, unsolicited, prompted only by the impulse of a noble soul, and compelled the admission that if authorities were of weight, the assailant was on untenable ground. It seems as though opportunities are sought for trying to injure him. There have been few numbers of one of those aforementioned religious newspapers for more than a year past in which there has not been more or less of an attack on Dr. Scott—some times betraying a spirit unworthy of the Christian name. These misrepresentations have travelled through this channel to the East, and have there operated to injure this faithful and laborious servant of our Lord.

I have been a constant attendant of Dr. Scott's church for nearly six months past, and am free to say that he is one of the most faithful, able, and laborious preachers in our Church. He undervalue the word of God? There is not a man in our connection who is doing more by pulpit instruction and by the press to rouse the public mind to think and study the Scriptures. Besides his sermons, he reads the Scriptures regularly, in course, morning and evening, and accompanies this with an exposition. He not preach Christ? Who, then, does preach Christ? The strong features of his preaching are

Scripture exposition and Christ crucified. Politics and kindred things are never brought into his pulpit. I have never heard any thing like an attack on any person or any denomination. Even when stating opinions or doctrines differing from our own he does it with the greatest courtesy and moderation. A distinguished officer of the army who has attended on his ministry for fifteen years past, remarked to me with justice that Dr. Scott's moderation is his strong point. He has spared neither his strength nor his means for the good of the general cause. When he came to this coast there could not be a copy of our Confession of Faith any where purchased. Year by year, at his own trouble and personal risk, he has sold a thousand dollars worth of the books of our Board. And so of other things. He has worn himself out by accumulated duties pressing on him, which those at a distance cannot fully understand. Though he can be ill spared, he will go as a Commissioner to the General Assembly. Besides the relaxation and change by travel which he so much needs, and which alone can save him from breaking down, his presence in the East must do good to our interests on this coast.

In the Atlantic States our position here is misapprehended. The position of our Church in this city, with two fine edifices and influential congregations, the popularity and success of Dr. Scott, have led to the impression that, as we are strong here, we are strong throughout the State. Then, as California is the land of gold — and, as it now seems, of silver too — and as some persons have made fortunes here, many at home think we have nothing more to do in order to get money for any object than to call for it. They are mistaken. The people here are not rich. There are comparatively few wealthy persons here. Most of those here have come to make or mend their fortunes. And even in doing this, there is as much, if not more, competition than in the East. Money is to be had only at two, or two and a half per cent. a month, or from twenty-five to thirty per cent. per annum. The really wealthy men, who wield the capital and can be relied on in emergencies, are foreigners, and will do hardly any thing, save for the Roman Catholic Church. Moreover, every thing is to be done, and is to be done at once — churches built, congregations gathered, schools established, colleges founded, ministers supported, &c.— and all this while the friends of these good works are struggling to establish their own business and fix their own homes. The friends of true religion here have been faithful to their trust. They have been lavish of their energies, liberal of their means. But the Church at home expect too much of them. It by

no means follows that because the bowels of our mountains are filled with gold, the same must be necessarily true of the purses of the Church.

This is really missionary ground. We want help. We must have help, or our interests must suffer. We are late in beginning. We may be said to have lost the field. But as Desaix said when he galloped up to the first Consul in full retreat on the field of Morengo, "The battle is lost, but it is only three o'clock; there is time enough left to go to work and gain another." So may we say here. The field is open before us; it is inviting; it is glorious. Here are gathered of all nations, and kindreds, and peoples, and tongues; Papist and Protestant: the cool, subtle sceptic; the idolatrous, sensual Chinese; antagonistic elements which, on the Atlantic coast, are kept at a distance by the barriers between the North and the South, are here in direct contact; the climes of Asia, Africa, Europe, and the Pacific Islands are pouring into this remarkable locality their diversified elements; and apart from what is excellent and of good report, so far as evil is concerned, the cauldron of Macbeth's witches did not show a more heterogeneous and fearful compound. Rome, only in the days of the apostles, could have surpassed it. Yet even Palestine or Rome, in apostolic days, had hardly advantages for the first spread of the gospel superior to those enjoyed by this State and this city for sending forth that same glorious gospel for its final struggle with the powers of darkness and complete subjugation of the world. The Presbyterian Church never had a nobler field than that which is opened on this coast. The islands of this great ocean, its coasts and kingdoms, and Asia, are before us. Through this city lies the highway of Christian America and Christian Europe, through which their hosts of the Lord must go forth, on a mission different indeed from that of the Roman legions in their march along the Appian Way, to prepare the way of the Lord and make his paths straight. Let the Church at home send us their prayers, send us their best piety, send us their best talent and learning, send us their money. The Church cannot put some of her best men to a better use than by sending them to this field. We want not boys, but men; men of experience no less than of piety, ability, or learning. And the more they can bring of the wisdom of the serpent and the harmlessness of the dove, the better. Any man of piety, ballast, preaching power, and singleness of aim for the service of the Lord Jesus, may find here a glorious field and encouraging success. Let our Church turn her energies to this point with an earnestness worthy of the import-

ance of the position, and of the superior qualifications to meet these great requirements. Who can estimate the influence which a college and theological school at this point must exert on a very large proportion of our race in these latter days? Will the Church allow the few now on the ground to be borne down in the struggle, or will she reinforce us with the men and means necessary for doing our whole duty as a Church? G. B.

THE LORD JESUS CHRIST ALL HE CLAIMS TO BE.

I.

Nothing is more strongly characteristic of growing preparation for heaven, than a deepening affection for the Lord Jesus Christ. Here as in all other cases, the healthful affections of the heart are in accordance with the deductions of sound philosophy. We feel, in the words of one of the greatest minds of the present age, "Either Jesus of Nazareth was what He proclaimed Himself to be,— the incarnate Son of God, the Divine Saviour of a fallen world — and if so, we may not divide God's Revelation, and dare to put asunder what He has joined together,— or the civilized world for eighteen centuries has been deluded by a cunningly devised fable; and He from whom that fable came, has turned that world from darkness to light, from Satan to God, with a lie in His right hand.

"The witness which Christ offers of himself either proves every thing or it proves nothing. No man has a right to say, 'I will accept Christ as I like, and reject him as I like; I will follow the holy Example; I will turn away from the atoning Sacrifice; I will listen to His teaching; I will have nothing to do with His mediation; I will believe Him when He tells me that He came from the Father, because I feel that His doctrine has a divine beauty and fitness; but I will not believe Him when He tells me that He is one with the Father, because I cannot conceive how this unity is possible. This is not philosophy, which thus mutilates man; this is not Christianity, which thus divides Christ. If Christ is no more than one of us, let us honestly renounce the shadow of allegiance to an usurped authority, and boldly proclaim that every man is his own Redeemer. If Christ is God, no less than man, let us beware, lest haply we be found even to fight against God."

With Jesus, as He claims to be, God no less than man, we have

every thing necessary for our salvation. With Jesus possessing a divine nature, to love, we desire no more delightful exercise for our affections. We find our happiness perfect, just as we make in our hearts and life Christ, all in all.

II.

JESUS THE FOUNDATION OF THE SOUL.

St. Peter calls Him "a living stone:" "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious." 1 *Pet.* ii: 4. By a "living stone." the ancients understood a stone yet lying in its native state, unbroken from the mass of the quarry.— Hence it suggests Jesus as a foundation, united with the Father, one with him in the possession of a divine nature, still the same as when in the beginning He was with God, was God; so that even when he was made flesh, and after dwelling among us, was about to pour out his soul unto death, he could say, "Thou Father art in me, and I am in thee." *John*, xvii: 21. "I came out from God." *John.* xvi: 27. And the disciples confessed, "We believe that thou camest forth from God." *John*, xvi: 30. As God manifest in the flesh, he must be likened unto the living stone jutting out from the hidden mass of the quarry and forming an unshaken basis on which to build,— He whom we thus contemplate, and on whom we rest our hopes, our souls, being one with the Father, and having all the firmness and stability that can be given to his nature by sharing the divinity of the eternal God. To shake the living stone, the whole quarry must be shaken; hence it is as impossible to shake the man Christ Jesus and all that is built on him, as to shake the divine nature of the eternal God, with whom he is one; which God Jesus himself indeed is. Thus in *Isa.* xxvi: 4, we are exhorted to trust in the Lord forever, because "In the Lord Jehovah is a rock of ages." That rock on which as sinners we are called to rest our hopes, is Christ; and he is in Jehovah, just as firmly, indissolubly in him, as the living rock yet one with the mountain mass of the everlasting hills of which it has ever been an integral part, sends down its roots into the depths of that mountain of rock; and it is as impossible to distinguish between the jutting rock on which yon marble temple is built and the mass below into which it is blended without crack or vein, as it is to separate between Christ and God. This enables us to understand the words, "Upon this rock I will build my church." *Matt.* xvi: 18. Peter had confessed the divinity of Jesus in calling him, "The Christ, the son of the living God";

and on this rock of his divine nature with which the human nature of Jesus was identified, he would build his church, the living stones of which spiritual temple are the sanctified souls of his redeemed people.

This makes him the true foundation for sinners. In order to redeem, to sanctify, to deliver from all our enemies and from the grave, he must possess the attributes of God. This makes Jesus mighty to save. This gives us confidence, as we feel we are not redeemed with corruptible things as silver and gold, but with blood unutterably precious. This gives us confidence that no limit can be put to the merits of his death; none to the cleansing power of his grace; that though our sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.

All men must have some foundation on which to rest. Our nature requires it, as truly as it requires light for the eye, air for the lungs, food for the body. Our footsteps never press the earth without having the truth illustrated to us, that the soul also needs a firm foundation on which it may stand. And what are the labors of men through life but exertions for building superstructures of happiness? Every man has in his mind the outline of an edifice he is trying to carry up, and none is so foolish as to build without at least supposing that he is working on a suitable foundation. Hope stands by and encourages us in our toils. Not only are we saved by hope; we live by hope. She carries away our desponding spirits from the discomforts of the present, to scenes of repose in the future; and cheers us with the confidence of finding there at last our rest. But hope cannot exist without a suitable foundation. The hope will be enduring and precious, according to the firmness of that on which it rests. The hopes of one man are built on his riches, a foundation in which are blended the various materials of gold, silver, stocks, bank notes, lands, mortgages, bonds, houses, estates,— an incongruous mixture utterly incapable of withstanding the corroding action of time or the agitations of a restless world. Another as the votary of ambition is building on the breath of popular applause; another has based his happiness on his friends, his family, his children; and in so doing he has not built castles in the air, on clouds, which we speak of mad men as building; but his are hopes built on friends whose breath is in their nostrils; hopes built on a vapor which appeareth for a little season and then vanisheth away.

The Christian builds on Jesus Christ. The interests he wishes to secure are those of the soul. If once lost, these can never be

recovered. Gold and silver if lost, may be regained; lands when alienated, may be got back again; health may be recovered; reputation when injured, may be slowly though surely retrieved; but the redemption of the soul is precious and ceases forever. Thus St. Peter repeats the truth of Isaiah, when speaking of the glory of the Lord Jesus Christ, who should be revealed as the basis of the consolation of Israel, he contrasts Him as the uncreated word of God with the frailty of man: "All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth; the flower fadeth; but the word of our God shall stand forever." *Isaiah*, lx: 6.

[To be concluded.]

PRINTERS AND PRINTING.

THE Letterpress Printers of Glasgow, held their first annual soiree on Saturday evening, the chairman being Mr. James Hedderwick, editor of the *Citizen*.

The Rev. Dr. Norman Macleod, of the Barony Church, Glasgow, took part in the proceedings, and in the course of a characteristic speech said: I do not come here in my ecclesiastical capacity, as minister of the Barony. I rather come here in my civil capacity — as one using the editorial "we" — (hear, hear) — to acknowledge, as one that has now and then been dabbling with printers, the link that is between us. Well, we are both necessary to one another. I know not what the world would come to, if there were no printers. It would be in a most extraordinary state; and yet, after all, the printers would soon come to a stand-still, if there were no editors or no writers. They would lose, I think, the best staff a man has to lean on — the staff of bread. So we are both very necessary to one another, and I am sure that the head cannot say to the hand, "we have no need of thee," nor the hand cannot say to the head, "we have no need of thee." (Applause.) We work into one another's hands. Our excellent friend, the chairman, when he spoke, tried to account for some of the extraordinary appellations given to some of the craft. Well, I believe it is perhaps difficult, one would say, to account for these names, but it seems to me that there is an extraordinary witchcraft about printing that fully accounts for the appellations given to some of the parties — (hear, hear) — for I cannot imagine anything on the face of this earth so wonderful as printing or

so wonderful as books. Why, it is no exaggeration to say that the men now before me print every single morning in Glasgow more words, produce more matter in twenty-four hours than was ever written by the hand during twenty-four centuries before the invention of printing. (Hear, hear, and applause.) Only think what an extraordinary thing this thing called a book is! Surely printing is like the power of witch-craft! Here, for example, a man is multiplied ten thousand times ten thousand over. You have such power over him that he never dies. (Hear, hear.) He is in a hundred places at the same time, and he lives on from generation to generation. You so multiply the man—you invest him with such extraordinary powers of immortality, that he lives in every house, and dwells, it may be, in every cottage in the land. The poorest man may have the greatest authors that ever lived to delight him. Now, when printers have this extraordinary power of multiplying others, and of giving them immortality, I don't wonder that some people superstitiously should call the younger ones printers' "devils." Certainly, the power of books is a very extraordinary one, and with it is connected a tremendous responsibility — a thing we should never forget. The power is great, and because the power is great, some people desire to fetter it. (Hear, hear.) Why? because they say that it may be made a power of evil. Now, that is the condition of every creature power in the universe. There is no creature power but may be made a power of evil — (renewed cries of hear, hear) — but if you fetter it, it ceases to be a power at all. No doubt the power of man sometimes does harm, but God grant that we may never have that attributed to the press. (Prolonged applause.) I trust that no printer here, or in any part of the land, will ever put his hand to the type which may print the *Index Expurgatorius*. Indeed, what I wish for the press is a blessing; but unless you have a free press, you cannot have a good, and a good is a free and truthful press. I can state assuredly that the press is one of the greatest powers under God for the advancement of the civilization of man. (Hear, hear.) I remember seeing a remarkable sight one evening all alone — I requested to be alone — in a lonely room in a lonely tower in the middle of a dense forest. The sun was setting over the magnificent forest as I sat in an old and well known chair. It was the chair that Luther sat in while translating the Bible. I daresay a good many of you remember the story well; how when Luther was sitting alone half asleep, having been worn out and tired by the translation of a very difficult verse, all at once, while in that sleepy and dreamy state in which many of

the editors are at two or three o'clock in the morning—(laughter)—he saw something passing before him. He thought it was the foul fiend coming to disturb him, and he instantly seized the great ink-stand before him and dashed it against the wall, and marked it all with ink. These marks remain to this day. Of course the personage soon vanished. Now it seems to me that there is nothing for putting down the devil like the ink of a free press. (Applause.) I once saw in a city in America a very interesting, to me a deeply interesting sight. It was the sight of an old printing press, and with that press was recorded a story that a well known man entered once a lowly printing shop in the city of London, and he stood at this printing press. He sent out for a pot of porter, and he summoned the other printers around the press, and addressed them: "Gentlemen, many years ago I worked at this press as a journeyman printer, and now," he said, "I beg leave at this same press to propose"—I don't know if it would be orthodox for me to propose a toast; but if I could, I would propose, on an evening like this one, the very same as the one that was proposed by that man—Benjamin Franklin—"Success to the Press." (Immense applause.)

Sanctified Sorrow.—The following very beautiful passage is from a letter of the Hon. Wm. Wirt, one of the greatest, and best men that ever adorned our country. It was written after the death of his daughter: "The blow struck on my heart two winters ago, I shall never get over. It has thrown a cloud on my life that I should deem it sacrilege to dispel if I could: for I look upon it very much like that cloud which rested, of old, on the tabernacle of Israel, to attest the presence of God. It brings me into the immediate society of Heaven whenever I cast my eye upon it. It is therefore salutary to my soul and does not afflict me as it did." G. B.

We ought to have stated in connection with the Deaf and Dumb and the Blind, on page twenty-five, that any donations for this object will be thankfully received if sent to the Rev. Goorge Burrowes, D.D., Oriental Hotel, San Francisco.

Dr. Burrowes' School.—The friends of the cause of education will be glad to learn that this institution is greatly prospering, and has commenced the new session with forty pupils.